THE MOST DEVOUT EXPOSITION OF THE LORD'S PRAYER

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THE MOST DEVOUT EXPOSITION OF THE LORD'S PRAYER

OF

SAINT THOMAS AQUINAS

TRANSLATED, WITH INTRODUCTION AND NOTES BY

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TO

LISA GORE-LANGTON

THIS TRANSLATION

IS

AFFECTIONATELY AND RESPECTFULLY

DEDICATED.

——:o:——

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DANTE'S PARAPHRASE OF THE LORD'S PRAYER.

O THOU Almighty Father, Who dost make
The heavens Thy dwelling, not in bounds confin'd,
But that with love intenser there Thou view'st
Thy primal effluence; hallow'd be Thy Name:
Join each created being to extol
Thy might, for worthy humblest thanks and praise
Is Thy blest Spirit. May Thy kingdom's peace
Come unto us; for we, unless it come,
With all our striving thither tend in vain.
As of their will the Angels unto Thee
Tender meet sacrifice, circling Thy throne
With loud hosannas, so of theirs be done
By saintly men on earth. Grant us this day
Our daily manna, without which he roams
Through this rough desert retrograde, who most
Toils to advance his steps. As we to each
Pardon the evil done to us, pardon Thou
Benign, and of our merit take no count.
'Gainst the old adversary prove Thou not
Our virtue easily subdu'd: but free
From his incitements and defeat his wiles.

Purgatory, Canto XI.
(Carey's Translation).

Petition.	*Beatitude.*	*Gift.*	*Preservative against.*
1. Hallowed be Thy Name.	Blessed are the poor in spirit.	Holy Fear.	Pride.
2. Thy kingdom come.	Blessed are the meek.	True Godliness. (Piety.)	Envy.
3. Thy will be done.	Blessed are they that mourn.	Knowledge.	Anger.
4. Give us this day our daily bread.	Blessed are they that hunger.	Ghostly Strength. (Fortitude.)	Sloth.
5. Forgive us our trespasses.	Blessed are the merciful.	Counsel. (Prudence.)	Ambition.
6. Lead us not into temptation.	Blessed are the pure in heart.	Understanding.	Gluttony.
7. But deliver us from evil.	Blessed are the peacemakers.	Wisdom.	Lust.

INTRODUCTION

THE question has sometimes been asked by those, whose acquaintance with the *Summa Theologica* is probably superficial, whether, admitting that S. Thomas is one of the very greatest theologians of the Catholic Church, he is not too severe, too cold, too precise, too much given to the discussion of metaphysical subtleties, to be an inspiring guide in matters pertaining to the devotional life of those whose aim it is to follow the path of love rather than the path of reasoning. Indeed, as Miss Evelyn Underhill has very well observed, so much has "the intellectual greatness of S. Thomas obscured his mystical side," that it is quite commonly stated that Mysticism, in its Golden Age, "derives from S. Bonaventura and represents an opposition to scholastic theology." To any one familiar with S. Bonaventura's Commentary on the *Sentences* of Peter Lombard such a contrast drawn between the two great saints is merely ridiculous: for, though it be true that a full harvest can only be derived from the *Summa Theologica* by the student who has trained his mind by the discipline of logic and metaphysics, the same condition is every bit as much essential to a profitable study of S. Bonaventura's masterpiece. It must not be forgotten that the treatise on the Lord's Prayer now placed before English readers in their own language comes from the pen that wrote those glorious hymns: *O Salutaris Hostia; Pange, lingua: Verbum Supernum prodiens; Bone*

Pastor, Panis Vere, and that treasured collect: "*O God who in a wonderful Sacrament.*" Despite S. Thomas' apparent delight in carrying logical analysis to the last stage, there will be found even in the most abstruse and abstract of discussions that holy simplicity of mind which reveals itself throughout the pages of the *Summa.* The attitude of the writer is that of one who before all things seeks for vision, and would make all things serve him in his quest. " I have set God always before me: for He is on my right hand, therefore I shall not fall " (Ps. xvi. 9).

In *La Cathedrale,* M. Huysmans, in describing Fra Angelico's " Coronation of the Virgin," which hangs in the Louvre, writes of the saints who stand at the foot of the throne: " The types chosen for the Apostles and Saints are, as we have said, quite ordinary. But gaze firmly at the countenances of these men, and you will see how little they really take in of the scene before them. Whatever attitude the painter may have given them, they are all absorbed into themselves; they behold the scene, not with the eyes of the body, but with the eyes of the soul. Each is looking into himself. Jesus dwells within them, and they can gaze on Him better in their inmost heart than on His throne."[1] In such a way as this the portrait of S. Thomas is painted by his writings. Shortly before his death (1274), he replied to one of his disciples, who had been urging him on to a renewed effort to complete the unfinished *Summa:* " All that I have written seems to me so much rubbish, compared with what I have seen and what has been revealed to me."

[1] Clara Bell's Translation, p. 127.

" To those whose aim it is to follow the path of love rather than the path of reasoning." But of course, the two paths are not really separate. " There are diversities of workings, but the same God, who worketh all things in all " (1 Cor. xii. 6). No doubt it may be the case that, whereas we do not go to S. Theresa or to S. John of the Cross to learn dogmatic theology, we do find in S. Thomas much of the experience of S. Theresa and S. John of the Cross. The path of love and the path of reasoning are not the subjects of an exclusive choice. Apart altogether from a rational apprehension of its object, love would be but an impotent emotion: without love the knowledge of God would be merely diabolical. A divorce cannot rightfully be instituted between theory and practice, for while the latter cannot simply be without the former, the former without the latter is diabolical. Theological laziness, courting popularity under the guise of mystical insight, cannot but be a very sorry instance of the blind leading the blind. We need to be continually reminded that what is so attractively spoken of as the " Interior Life " is but the matter of fact Christian life " elevated to its highest power."[2] If Dogmatic Theology is *theoretic*, while Mystical Theology is a *practical* science, the two must go together, even as practice must accompany rightful theory.[3] So we may turn to S. Thomas, teacher of teachers among dogmatic theologians, and a saint among

[2] E. V. Maumus: *La Doctrine Spirituelle de St. Thomas d'Aquin.*, p. viii.

[3] H. Browne, S.J., *Darkness or Light?* p. 6 et seq.

the mystics—the guide and instructor of Dante and Suso—to help us by his instructions.

The *Opusculum*[4] translated in the following pages is an undoubtedly genuine work of the Angelic Doctor. It is perhaps worth while making this observation, as the number of works wrongly attributed to S. Thomas is very considerable. For the evidence relative to the genuineness of the present *Opusculum*, the reader may be referred to Father Pierre Mandonnet's *Des Ecrits Authentiques de St. Thomas Aquinas*. The reader may also, if he desires to do so, confirm the evidence of the catalogues, by comparing the interpretation of scriptural texts quoted in this treatise with S. Thomas' Commentaries and the *Summa Theologica* and the *Summa contra Gentiles*.

In the *Summa Theologica* (IIa. IIa. Quaes. 83), S. Thomas quotes the quaint explanation of Cassiodorus (Ps. xxxviii. 13) that *oratio* is "spoken reason" *(oris ratio)*. He points out, however, that prayer is a function of *practical* reason, which in contra-distinction to *speculative*

[4] In the year 1897 the Very Rev. H. A. Rawes published, with a letter commendatory from Cardinal Manning, a translation of a treatise *De Venerabili Sacramento Altaris*, under the English Title:—*The Bread of Life, or St. Thomas Aquinas on the Adorable Sacrament of the Altar.* This translation has passed through at least two editions. On p. 2 we read: "There is the Sacrament of the Altar, which is offered against what may be called the daily robbery of our sins, that as our Lord's Body was once offered on the Cross for the original debt, so it may be offered ceaselessly on the Altar for our daily sins." This passage surely should have caused so skilled a theologian as Dr. Rawes to question the authenticity of the work he was translating; and as this treatise also is to be found in collections of the

reason, not only apprehends, but effects, or causes, its object. This is to say that whereas in the case of commands to inferiors, the *practical* reason is adequate to produce the effect needed: in the case of equals and inferiors, it is causative in the sense that it leads up to the effect and, in a way, disposes to it. So viewing prayer as an act of practical reason, S. Thomas adopts as a definition a phrase of S. John of Damascus: "Prayer is the asking of becoming things from God." Because "to pray is to speak"[5] (S. Isidore, *Etymol* x.), prayer is an operation of the intellective, not of the appetitive power. By prayer, however, we do seek for a practical and not a merely speculative knowledge of Divine things. "One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple" (Ps. xxvii. 4). Behind the practical reasoning, which shapes itself in prayer, lies the urge of the will as it moves towards union with God. Our will, therefore, employs prayer as a method of mental approach. Consequently S. Thomas quotes from Dionysius: "When in our prayers we call upon God, we enter His presence with

works of S. Albert the Great, his suspicion, if aroused, would have been confirmed. Neither S. Albert nor S. Thomas are the authors of the treatise, but the facts (1) that the *Opusculum* is in so many ways an exceedingly beautiful one, and (2) it has been included in so many important editions of the writings of S. Thomas, may well account for Dr. Rawes' error.

[5] Of the etymological explanations in this book (see below, p. 17), may I say they are helpful devotionally but although of no scientific value.

a mind that has been unvested";[6] and S. John of Damascus: "Prayer is the lifting up of the heart to God."[7] Prayer then is a dutiful lifting up of man's will into union with and conformity to the Divine will. So far from involving the assumption that Divine providence is changeable, or that God's purposes can be altered by man's petitions, prayer, on the contrary, assumes that God by His unchangeable providence has from eternity ordained that the realisation of certain effects should be contingent on man's asking. "Our motive in praying is, not that we may change the Divine disposition, but that by our prayers, we may obtain what God has appointed." "Prayer is not offered to God in order that we may bend Him, but that we may stir up in ourselves the confidence to ask, and this confidence is stirred up in us chiefly by the thought (1) of His love toward us, in that He wills our good, and wherefore we say *Our Father*, and (2) of His excellence, wherefore we say: *which art in heaven*."

The adaptation of the seven petitions[8] of the Lord's Prayer to the seven Beatitudes and the seven Gifts of the Holy Spirit, S. Thomas derives from S. Augustine's treatise on the Sermon on the Mount. It will be useful to quote the passage here: "The sevenfold number of these petitions also seems to me to correspond to that sevenfold number out of which the

[6] Quando orationibus invocamus Deum, revelata mente adsumus ipsi.

[7] Oratio est ascensus mentis in Deum.

[8] Cf. Hugh of S. Victor. "Unde specialiter oratio dominica vocatur in qua septem discretae petitiones septiformis gratiae sacramentum sunt." *De Sacramentis*, Lib. II. Pars ix. Cap. ix. (*P.L.* 176, Col. 476).

whole sermon before us has had its rise. For if it is the fear of God through which the poor in spirit are blessed, inasmuch as their's is the kingdom of heaven; let us ask that the Name of God may be hallowed among men through that 'fear which is clean and endureth for ever' (Ps. xix. 9). If it is piety through which the meek are blessed, inasmuch as they shall inherit the earth; let us ask that His kingdom may come, whether it be over ourselves, that we may become meek, and not resist Him, or whether it be from heaven to earth in the splendour of the Lord's Advent, in which we shall rejoice, and shall be praised, when He says: 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world' (S. Matt. xxv. 34). For 'in the Lord,' says the Prophet (Ps. xxxiv. 2), 'shall my soul be praised: the meek shall hear thereof, and be glad.' If it is knowledge through which those who mourn are blessed, inasmuch as they shall be comforted; let us pray that His will be done on earth as it is in heaven, because when the body, which is as it were the earth, shall agree in a final and complete peace with the soul, which is, as it were, heaven, we shall not mourn; for there is no other mourning belonging to this present time, except when these contend against each other, and compel us to say: 'I see another law in my members, warring against the law of my mind'; and to testify our grief with tearful voice: 'O wretched man that I am! Who shall deliver me from the body of this death?' (Rom. vii. 23, 24). If it is fortitude through which those are blessed, who hunger and thirst after

righteousness, inasmuch as they shall be filled; let us pray that our daily bread may be given to us to-day, supported and sustained by which, we may be able to reach that most abundant fulness. If it is prudence through which the merciful are blessed, inasmuch as they shall obtain mercy; let us forgive our debts to our debtors, and let us pray that ours may be forgiven to us. If it is understanding through which the pure in heart are blessed, inasmuch as they shall see God; let us pray not to be led into temptation, lest we should have a double heart, in not seeking after a single good, to which we may refer all our actings, but at the same time pursuing things temporal and earthly. For temptations arising from those things which seem to men burdensome and calamitous, have no power over us; if those other temptations have no power which befall us through the enticements of such things as men count good and cause for rejoicing. If it is wisdom through which the peacemakers are blessed, inasmuch as they shall be called the children of God; let us pray that we may be delivered from evil, for that very deliverance will make us free, *i.e.* sons of God, so that we may cry in the spirit of adoption: 'Abba, Father'" (Rom. viii. 15 and Gal. iv. 6).[9]

In regard to the Gifts of the Holy Spirit, the following observations may perhaps be of use to the readers of this treatise. First of all the A.V. text of Isaiah xi. 2 should be compared with the Vulgate text, in order to bring clearly before the eye the names of the

[9] S. Augustine, *De Serm. Dom. in Monte.* II. c. xi. 38. I have used the Rev. W. Finlay's translation, p. 94.

several Gifts, and I arrange the words so as to show how the Gifts are grouped in pairs. "The Spirit of the Lord shall rest upon him:—

A.V.

V. 2. The Spirit of [1] Wisdom and [2] Understanding:
The Spirit of [3] Counsel and [4] Might:
The Spirit of [5] Knowledge and [6] Fear of the Lord.

V. 3. And shall make Him of quick understanding in the [7] Fear of the Lord."

VULGATE.

V. 2. Spiritus [1] Sapientiae et [2] Intellectus.
Spiritus [3] Consilii et [4] Fortitudinis.
Spiritus [5] Scientiae et [6] Pietatis.

V. 3. Et replebit eum Spiritus [7] Timoris Domini.

It will at once be noticed that according to the A.V. (and also the R.V.), the sixth and seventh Gifts have one and the same name: both are called "the Fear of the Lord." The Vulgate, however, gives "Piety" as the name of the sixth Gift. This variation is explained by the fact that in the Hebrew the same word is employed, and this word is translated in the Septuagint, the first instance by ἐυσέβεια and in the second by φόβος thus affording the distinction in the Vulgate between *pietas* [Piety, or as it is sometimes rendered "True Godliness"] and *timor* (Fear). The distinction between the sense of the Hebrew word as it is used in connection with the Spirit of Knowledge

in verse 2 and as it is used in verse 3 in regard to practical conduct is brought out by the employment of two different words to translate one and the same word.

In our own days the word "piety" has in common use suffered a very real deterioration. People oppose "piety" as if it were a kind of superficial affectation of "religion" to "religion" itself as the one thing needful. When they speak of a person as being "very pious," they probably intend to suggest that there is in his case some more or less pardonable divorce between reason and his practice. When, for instance, people talk of not giving offence to "pious ears," they usually by "pious" mean people who are "supercilious." The undergraduate who talks disdainfully of the "pi men" in his college has in mind not the sense in which the founder and benefactors of his college are said to have been "pious"—pious, not because they were specially addicted to attending the services of the Church, or because they were always instant in prayer — but because they exhibited a fatherly or filial attachment to their college.[10] In verse 2 of Isaiah xi. Fear is connected, as filial fear, with the Spirit

[10] "The Romans called a man who revered his father *pius;* hence Antoninus was called *pius,* because he requested that his adopted father (Hadrian) might be ranked among the gods. Æneas was called *pius* because he rescued his father from the burning city of Troy."—Dr. J. S. Brewer. A representation of our Lady holding on her lap the sacred Body of her Son, after It had been taken down from the Cross, is called by an Italian, a *pietá,* since it so typically sets forth the piety of parental love. The nuance is caught in the Latin of Ps. xxxii. 6: "Thou forgivest the *impietatem* of my sin."

of Knowledge (γνώσεως). It implies then a gift which pertains to the inner life of the soul and will bear fruit in a habit of recollectedness and reverence, as the Holy Spirit lifts up the soul to see all things in God and God in all things. Fear, in verse 3, appears to pertain to external action, and has the effect that he who possesses this Gift will "not judge after the sight of his eyes, neither reprove with the hearing of his ears." Fear in this respect would be connected with the Gift of Understanding (συνέσεως), that sure understanding of the spiritual reality which is essentially the sense of true reality. "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (S.Matt. xvi. 17). "The Son can do nothing of Himself, but what He seeth the Father doing: for what things soever He doeth, these the Son also doeth in like manner" (S. John v. 19). "No man can say, Jesus is Lord, but in the Holy Spirit" (1 Cor. xii. 3).

In S. Thomas' exposition of the petition *Forgive us our trespasses* there occurs a brief paragraph relating to the subject of Indulgences, and to this passage some readers of this translation may offer objection. Now when in the same section of his treatise, S. Thomas states, "the guilt of sin is remitted when there is contrition accompanied by the purpose of making confession and satisfaction," he is throwing the weight of his great authority in the scales against a view which had a century before been propagated by Abailard. Gratian, in his *Decretum* (completed about 1140), had collected patristic authorities for the two opposed views

as to the necessity of Confession of sin before a priest, and closed his survey of the problem with the words: "It is left to the reader's judgment to decide as to which of these opinions adherence should be given."[11] The choice made by S. Thomas is the one which any authoritative theologian of the Eastern Orthodox Church would also approve. Compare S. Thomas' words with these of an eminent modern Professor of the Greek Church: "Where there is a true internal penitence there is also the desire for Confession. So much is this true that one may say that where there is no desire for Confession it is a result and manifestation of the absence of true penitence. . . . As every mental process must find external expression, as every thought finds its natural fulfilment in the spoken word, so penitence when it is true and real issues in Confession of sins by the law of psychological necessity, and souls weighed down by sins find peace and repose in the confessional."[12] Here the agreement is impressive: but in regard both to the practice of Indulgences and the principle on which S. Thomas bases the practice, "Orthodoxy," as a competent authority puts it, "comes into sharp conflict with Roman teaching." S. Thomas' sharp distinction between *guilt* and *penalty*, and his conception of a Divine Justice requiring an exact repayment of that of which it has been defrauded either from the penitent or the "Treasury of Merit," are ideas which Eastern theologians regard as con-

[11] Friedburg: *Corpus Juris Canonici*, I. Col. 1189.

[12] Quoted by Dr. F. Gavin, *Greek Orthodox Thought*, pp. 361—62.

trary to a sound faith in the sufficiency of the redemption wrought for us by Christ.

The writer of this Introduction holds no brief for a doctrine which comes to us without the authority of the Church, Eastern as well as Western. It is, however, only equitable to notice that S. Thomas' statement in this treatise is not in conflict with the truth expressed in Ps. xlix. 7, 8.

> None of them can by any means redeem his brother: Nor give to God a ransom for him.
> For the redemption of their souls is costly: And must be let alone for ever.

Some indeed would argue that, as a matter of history, Indulgences have been granted in terms so loose as to convey to the imperfectly instructed the idea of a remission, not merely of temporal penalty but of guilt itself. But here we are concerned not with the errors of ecclesiastical administration, but with S. Thomas' explicit teaching. From this we clearly see that the Saint would allow no utility whatever to an Indulgence granted to a person who is not in a state of grace. Of even the most ample Indulgences granted to one in mortal sin the words reported to have been said by Dr. Johnson of David Garrick's fine villa would be true: "These are the things that make a death bed terrible." For S. Thomas' teaching as to the value of Indulgences assumes that the brother has been redeemed, and that the ransom has been applied.

The difficulties which we experience in considering the subject of either well doing and its reward, or sin and its penalty, for the most

part arise from the individualistic character of the ordinary Nordic man's approach to religion. The general tendencies of the Reformation Movement have been in the direction of a concentration of the mind on the effort of the individual to obtain through believing a sense of pardon and peace. A picture, that has long been popular, represents the saved soul by a woman clinging to a cross hewn out of a rugged rock, at the foot of which the angry sea is beating. It has come about that prayer and worship in isolation from one's fellows is now regarded as the highest and most efficient kind of prayer and worship! The Calvinist exaggeration and distortion of the consequences ensuing the fall of our first parents, and the passages of the Old Testament in which nations are involved by the sins of individuals in a Divinely inflicted punishment, have no doubt served to maintain a certain sense of the solidarity of fallen humanity in the matter of sin, but this has obscured, rather than stressed, S. Paul's clear understanding of the solidarity of redeemed humanity in its indwelling in the Second Adam. So it is not hard to see how, in a one-sided protest against the Pelagian dream of the essential goodness of human nature, the Puritan, divorcing faith from its fruit in good works, identifies the salvation, of which he feels assured, with his own personal conviction that Christ has died for him. He thus forgets that our Lord dealt very differently with the matter of salvation. In the Gospel teaching the restoration of the lost sheep is to the fold: for the returning prodigal salvation is not only the Father's forgiveness, but the complete and joyful

rehabilitation of the restored son to his life and position in the home. The figure of the lonely soul clinging to the rock

> While the gathering waters roll,
> While the tempest still is high,

is not an authentic Gospel picture of one who has been restored to the state of salvation. It may be suggested that the authentic picture would be that of a beautiful garden set within the protecting shadow of a mighty rock, which, while itself receiving the impact of the storm and the fierce heat of the desert, casts the refreshing shade and imparts the pleasant cool, in which other things can live their happy lives. In that charmed garden, men suffer no longer from the eye afflictions of those exposed to the burning sands: "the eyes of them that see shall not be dim," and they can see the King in all His beauty and the land of ever far-reaching distances. In that supernatural cool the rash impulses of men driven by the heat of the desert give way to knowledge; and the ears, no longer clogged with the drifting sands, can hearken (Isaiah xxxii. 2). In that garden the restored soul finds itself in a wonderful company. In his sin he had sought for a far-off land: he had in his temptation longed to be where at least none but sinners after his own kind could restrain or rebuke him: and yet, when he has "come to himself" the first thing he realises is that that far land was in fact some terrible sort of *fata morgana*. He realises now that he never was really alone: his sin was "against heaven." Restored to the home, he finds that "there is joy in the presence of the Angels of

God over one sinner that repenteth" (S. Luke xv. 10).

We are "called in one Body" (Col. iii. 15): we are reconciled to God "in one Body" (Ephes. ii. 16). In the life of that Body stands our eternal salvation: the homeless and churchless soul is not in a state of salvation. We pray, therefore, *Thy kingdom come,*

> "for we, unless it come,
> With all our striving, thither tend in vain."

Before we start out to criticise—if perchance we intend so to do—S. Thomas' teaching in this treatise, let us first make quite sure that we have before us the thought of the Church as His Body. We are not concerned with lonely souls engaged in discovering some way of preserving the fallacious privilege of spiritual privacy; still less are we concerned with the type of mind which finds a strange virtue in asking whether the Divine means of grace can be left unused with impunity. We are, on the contrary, concerned with those who have learned a truth, which after all is a very ancient truth, that the man who lives in isolation from his fellows is, of necessity, lacking in some of the elements of personality. For to be a *person* does, after all, mean the power of entering into relationships, and not the mere negative circumstance of being "exceptional" and out of relation. To pray *Thy kingdom come* is to seek for an enrichment of that in which personality essentially consists: it implies the belief in a communion of saints, and "the wonderful order," in which God has "ordained and constituted the services of angels and men." And this brings home

to us the thought of the solidarity of redeemed humanity. "Whether one member suffereth, all the members suffer with it; or one member is honoured, all the members rejoice with it" (1 Cor. xii. 26). "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (S. Matt. x. 41, 42). To receive the saints whom Jesus sends, is to receive Him who sent Jesus. Is not this because Jesus in them is the hope of glory? His alone it is to accomplish and present the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." The Priest after a power of an endless life uses as His instruments His priests on earth, many and not continuing, to show forth that one abiding Sacrifice which is the enduring ground work of His Intercession in Heaven. It is only a little drop of water that is mingled with the cup of the Sacrifice, but yet, as S. Cyprian says: "If any one offer wine only, the Blood of Christ is dissociated from us: but if water be alone, the people are dissociated from Christ: when both are mingled, and joined the one with the other, there is completed a spiritual and heavenly sacrament."[13]

The reader may perhaps be inclined to consider that S. Thomas' *flaire* for analysis, has led him to accept as actual realities distinctions

[13] *Epist.* 63 (Hartel, II. pp. 712—13).

which exist in thought rather than in fact. The Love of God is also the Justice of God: and the Justice of God is also His Love: and yet further: the attributes of God are in thought only distinguishable from God. The distinction S. Thomas draws between guilt and penalty is sharp, since it is drawn in an analysis in which, for purposes of thought, the Justice of God is considered separately from the Love of God. Similarly the working of Justice is considered separately from the working of grace. Now surely, it may be said, we cannot really distinguish the operation of God's love in remitting sins, from His justice in so doing. Pardon can only be possible, because the pardon is itself a gift of potential moral recovery, implying all the possibility of a moral re-education. The penalty cannot from this wider point of view be regarded simply as suffering justly inflicted: it is the medicine, and not simply the unpleasantness of the medicine, that has to be considered. The difficulties presented to the doctrine of the Atonement since S. Thomas wrote his *Summa*, compel the theologian to consider, far more fully than mediæval theologians could have done, the relation of the remission of sin to the gift of moral recovery.

Returning to the matter of contrition, the reader should remember that what is in view is not merely a feeling, but an act of the will. *Contritio* is the breaking of a thing that has become hardened. Psychologists teach us that the first performance of an act brings into being a sort of "duct"—a channel along which a further overflow of nervous activity can be the more easily discharged on

another occasion, and still more easily on the third, and so on, and so on, as the "duct" becomes established by use. In the soul sin forms the "duct" which the love of sin will confirm and harden. Contrition is the effort of the will to break the hardness and solidity of the soul occasioned by the love of sin. "I will arise and go" are the first words of the prodigal when he has "come to himself"; and in the resolute act of arising, rather than in his grief for his folly, lies the saving element in his contrition. It is not then so much a matter of what we *feel*, but of what we are prepared to *do* that makes us truly contrite: and indeed as to what we feel, the sorrow has not become Christian until it has become a sorrow, not simply for our own misfortune, but for the outrage that has been inflicted on Him who loved us and gave Himself for us. And, also it must be remembered that contrition is a supernatural gift from God, and not merely a human feeling of regret. It is, however, a gift that may be had, if we ask for it. "If thou knewest the gift of God . . . thou wouldest have asked of Him, and He would have given" (S. John iv. 10).

The matter of the obligation to confess and receive absolution sacramentally cannot be properly considered from the point of view of one who is anxious to discover the lowest legal condition of forgiveness. What has to be considered by one who is truly contrite is that the secrecy in which his sin was committed, or the secrecy in which he wishes to hide it after it has been committed, is in fact a very real kind of moral atheism. The sinner has been so careful to protect his own reputation, so anxious to avoid

offending his neighbour's, so afraid of human censure, that in his sin he has acted, as if there was not One who knows both the hidden desire and the privy deed. Who of us is there who is not only too well acquainted with the anxiety to hide from the eye of one's fellow man the pride, the untruthfulness, the self-indulgence, the impurity, that we cultivate in the secrecy of our hearts? Is not the secrecy of sin in itself a moral denial of the existence of God? When the son has "come to himself" is it not a right instinct that leads him to acknowledge "I have sinned before heaven"? (S. Luke xv. 18). The conquest of the false shame which would keep the sinner from Confession is indeed part of the grace which in the contrite heart is undoing the act of moral atheism:[14] it is the rejection of that poisoned robe of secrecy—the livery of sin.

As the numbering of the Psalms in the English Bible and the Vulgate differs, I have in the following pages placed the Vulgate number before the quotation and the English Bible number and verse in brackets after the quotation. S. Thomas' lengthy paragraphs have been broken up into sections and numbered.

Attention must be drawn to the fact that S. Thomas is influenced by those Fathers who had before them the reading *Thy will be done on earth and in heaven*, without *as it is*. It is, therefore, necessary to remind the reader that the clause *as it is in heaven* must be applied to *Hallowed be Thy Name*, and *Thy kingdom come*, and not to *Thy will be done* only. This is most important.

W.K.F.

PATER NOSTER.

OUR FATHER. When set in comparison with all other prayers, the pre-eminence of the Lord's Prayer is found in this: it possesses the five points of excellence which are needful in a prayer. For a prayer should be (1) assured *(securus)*, (2) worthy *(recta)*, (3) well ordered *(ordinata)*, (4) devout and (5) humble.

1. *Assured:* that we may "come boldly unto the throne of grace" (Heb. iv. 16). "Entire wanting nothing," says S. James, "let him ask in faith, nothing wavering" (S. Jas. i. 4, 6). This Prayer, moreover, is for good reason most assured, for it has been framed by our Advocate, who is that most wise pleader in whom are "all the treasures of wisdom" (Col. ii. 3), and of whom S. John has said, "We have an advocate with the Father" (1 S. John ii. 1). Wherefore S. Cyprian has said, in his treatise on the Lord's Prayer: "As then for our sins we have an advocate with the Father, let us put forward the words of our Advocate when we make petition for our offences." It will even be seen to be assured from the circumstance that He who has taught us to pray is this very One who Himself, with the Father, hears prayer, for, as it is said in the ninetieth Psalm: "He shall call upon me, and I will hear Him" (Ps. xci. 15). Cyprian accordingly says: "The Prayer is like a familiar and close friend . . . to offer up to God of His own, [to mount up into God's

hearing with the Prayer of His Christ]."[1] So we never come away from the Lord's Prayer without fruit. For by it, Augustine tells us, venial offences are pardoned!

2. *Worthy.* Our prayer also must be worthy, in the sense that he who prays should seek from God things that are befitting to Him. For John of Damascus says: "Prayer is the seeking of becoming things from God." Indeed prayer is often not heard, because improper things are sought for. "Ye ask, and receive not, because ye ask amiss" (S. Jas. iv. 3). Yet it is very difficult to know what we ought to pray, since it is very difficult to know what we ought to desire. For the things which are rightfully petitioned for in prayer are those which are rightfully desired: and so the Apostle says in Romans viii. 26: "We know not what we should pray for as we ought." But Christ is Himself our teacher. It is His to teach us what we should ask. His disciples said to Him: "Lord, teach us to pray" (S. Luke xi. 1). The things which He has taught us to pray for are those the most rightly intreated. Therefore, S. Augustine has said:[2] "If we pray rightly and fitly, whatever other words we may say, we say nought else

[1] S. Cyprian: *De Dom. Orat.*, 3. (Hartel, Tom. 1, p. 268). In the *Summa Theol.* IIa. IIa. Quaes. 87, Art. 3, S. Thomas quotes: "Pro levibus peccatis pectora nostra tundimus, et dicimus 'Dimitte nobis debita nostra'" as from S. Augustine, *De poenitentia.* The quotation is spurious.

[2] S. Augustine: *Epist. cxxx.* c. xii.: "For whatever other words we may say,—whether the desire of the person praying should go before the words, and employ them in order to give definite form to its request, or should come after them, and concentrate attention upon them, so as to increase in fervour,—if we pray rightly and as becomes our wants, we say nothing beyond that which is already contained in the Lord's Prayer."

but that which is set forth in the Lord's Prayer."

3. *Rightly Ordered.* Then, as with the desire so with the prayer, the prayer should be so ordered that it may be the interpreter of our desire. For the due order lies in this, that both in desire and in prayer, we set spiritual things before carnal things, heavenly things before earthly things, as we are told to do in S. Matthew vi. 33: "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." Our Lord has taught us to observe this rule by this Prayer, in which heavenly things are asked for first and earthly ones afterwards.

4. *Devout.* Again prayer should be devout, since fulness of devotion makes the sacrifice of prayer to be acceptable to God. In the sixty-third Psalm we read: "I will lift up my hands in Thy name: my soul shall be satisfied with it even as it were with marrow and fatness" (Ps. lxiii. 4, 5). Devotion, however, may be greatly impaired by the prolixity of a prayer. Our Lord, therefore, taught us to shun needless prolixity, when He said: "When ye pray, use not much speaking" (S. Matt. vi. 7).[3] Augustine,

[3] The Vulgate: "Orantes autem nolite multum loqui." The Authorised Version: "Use not vain repetitions." Cf. Ecclus. vii. 14. "Repeat not thy words in thy prayer." The Greek word *βατταλογήσητε*, as Dr. Plummer says, "Is probably intended to imitate unintelligible sounds, and to refer to the repetition of forms of prayer without attending to what one is saying." The scope of our Lord's injunction is shown by the words: "As the heathen (R.V. the Gentiles) do." What is excluded is the idea that God can be worried into answering prayer by the bare repetition of incantations. "Don't use *blether*" would be a forcible translation of *μὴ βατταλογήσητε*. The important point to notice is that it is not repetition which is condemned but *vain* repetition.

in his letter to Proba, says: "Far be it from us to use much speaking in prayer, or on the other hand to refrain from long prayer if the fervent attention of the soul should continue."[4] Our Lord, therefore, has made this prayer brief. Devotion, moreover, rises out of charity, which is the love of God and one's neighbour, both of whom are set before us in this Prayer. In order that this Divine love may be instilled we call God *Father:* and also in order to instil the love of one's neighbour, we pray for all in common, when we say *Our Father*, and *Forgive us our trespasses*, etc., as the love of one's neighbours induces us to do.

5. *Humble.* And lastly prayer should be humble, as we are taught by the hundred-and-first Psalm: "He turned to the prayer of the poor destitute" (Ps. cii. 17), by the parable of the Pharisee and the Publican in S. Luke xviii., and by Judith ix. 16: "the cry of the humble and gentle has ever been pleasing to Thee."[5] And what a humility is practised in this Prayer! For there is true humility when one presumes not on one's own powers, but instead waits for all to be obtained from God's power.

In addition to what has been said, notice that prayer has these three good effects:

(1.) It brings about a good and profitable remedy for all evils, in that it delivers us from the sins which we have committed. Ps. 31:

[4] S. Augustine: *Epist cxxx.* c. x. Anicia Faltonia Proba was a high-born Roman lady, who, with her family, had escaped from Rome when that city was sacked by Alaric in 410. She made her home in Africa.

[5] Judith ix. 16, Vulgate: "Humilium et mansuetorum semper tibi placuit." Omitted in R.V.

"Thou forgavest the wickedness of my sin. For this cause shall every one that is godly make a prayer unto Thee" (Ps. xxxii. 5, 6). So the Robber prayed on his cross, and obtained pardon: "This day shalt thou be with Me in Paradise" (S. Luke xxiii. 43). So the Publican prayed, and returned to his house justified (S. Luke xviii. 14). It affords deliverance from the fear of sins coming on us in tribulations and sorrows: "Is any among you afflicted? let him pray with an undisturbed mind" (S. Jas. v. 13).[6] It delivers from persecutions and enmities. Ps. 108: "For my love they are my adversaries, but I give myself unto prayer" Ps. cix. 4).[7]

(2.) It is efficacious and profitable in obtaining all things that are to be desired. "What things soever ye desire, when ye pray, believe that ye receive them [and ye shall have them]" (S. Mark xi. 24); and, if we are not heard, then it is either because we do not pray earnestly, for we ought "always to pray, and not to faint" (S. Luke xviii. 1), or because we do not seek for that which would the more lead to our salvation. "God," Augustine says, "is good, who has often times not granted what we have wanted, in order that He may grant that which we may prefer." And of Paul we find that he three times besought that the thorn might

[6] Vulgate: "Tristatus quis in vobis? oret aequo animo."

[7] Vulgate: "Pro eo ut me digerent detrahebant mihi: ego autem orabam," as against "I give myself unto prayer." Kirkpatrick thinks that prayers in past times are referred to.

be removed from him, and that he was not heard.[8]

(3.) And prayer is profitable, since it makes us to be members of God's household. Ps. 140: "Let my prayer be set forth in Thy sight as the incense" (Ps. cxli. 2).

Our Lord says, then, *Father*. Notice two considerations: (1) the way in which God is our Father; (2) what we owe to Him, because He is our Father. Firstly, the word Father is employed in regard to our special creation, since He created us after His own image and similitude, and did not impress these things on the other and lower creatures.[9] "Is He not the Father that . . . . made thee and created thee?" (Deut. xxxii. 6). Secondly [He is called Father], in respect to *government*. For albeit He governs all things, yet He governs us as sons, and other things as servants. "And Thy providence, Father, guideth; [because even in the sea Thou

[8] 2 Cor. xii. 8, 9. "For this thing I besought the Lord thrice, that it might depart from me: And He said unto me: My grace is sufficient for thee, for My strength is made perfect in weakness."

[9] See S. Thomas: *Summa Theologica*, II. II. Quaes. 83, Art. x., where prayer is said to be "proprium rationalis creaturae." The brute animals may in a sense be said (Cf. the *Benedicite*), to invoke God, inasmuch as their desire for that which is good is an appeal to the goodness of God: and in this sense they are said to obey God. S. Thomas points out that it is the property of Divine Persons to receive by their *nature*, but prayer involves receiving by *grace*. Consequently, when it is said (S. John xiv. 16) that our Lord prayed, the reference is, not to His Divine, but to His Human nature. Of the Holy Spirit it is said (Rom. viii. 26) "the Spirit itself maketh intercession for us." This S. Thomas explains by saying "The Holy Spirit is said to make intercession, because He makes us to be intercessors."

gavest a way, and in the waves a sure path]" (Wisdom xiv. 3). "And with great reverence Thou orderest us." Thirdly, in respect to adoption. For He gave to the other creatures small gifts as it were; but to us inheritance, and this because we are sons. "If sons, then heirs" (Rom. viii. 17). "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption of sons whereby we cry, Abba, Father" (Rom. viii. 15).

But we owe to Him four things.

Firstly, *honour*. "If then I be a father, where is my honour?" (Malachi. i. 6). Honour consists of three things:

1. In the giving of praise as to God. Ps. 49: "Whosoever offereth Me the sacrifice of praise, he honoureth Me"[10] (Ps. l. 23), but this should be not only in the mouth but also in the heart. "This people . . . with their lips do honour Me, but have removed their heart far from Me" (Isaiah xxix. 13).

2. In purity of heart. "Glorify and bear God in your body" (1 Cor. vi. 20).[11]

3. In fairness of judgment as to one's

[10] Vulg. "Sacrificium laudis honorificabit me." Kirkpatrick: "He that offereth the sacrifice of thanksgiving."

[11] Vulgate: "Glorificate, et portate Deum in corpore vestro." δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν. The Vulgate reading "et portate" leads S. Thomas to comment: "But inasmuch as ye are not your own, but the servants of God, your body ought to carry God, as a horse or any other animal carries its master. Ps. 72: 'I was as a beast before thee.' (Ps. lxxiii. 22.) Our body carries the Lord inasmuch as it is chosen for the Divine ministry." *Commentaria*, Ad. 1 Cor. Lyons Ed. 1857. Vol. I., p. 370.

neighbour. Ps. 98: "The honour of the king loveth judgment" (Ps. xcix. 4).[12]

Secondly. We owe[13] Him [the tribute of] *imitation*, for He is our Father. "Thou shalt call Me My Father, and shalt not turn away from Me" (Jerem. iii. 19). Imitation is achieved by three ways:

1. By love. "Be ye therefore followers *(imitatores)* of God, as dear children, and walk in love" (Ephes. v. 1, 2): and this should be in the heart.

2. By mercy, for love must go in company with mercy. "Be ye therefore merciful" (S. Luke vi. 36): and this should be in deed.

3. By being perfect, for love and mercy should be perfect. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (S. Matt. v. 48).

Thirdly. We owe Him *obedience*. "Shall we not much more rather be in subjection to the Father of spirits?" (Heb. xii. 9). For this there are three reasons:

1. His Lordship. He Himself is the Lord. "All that the Lord hath said will we do, and be obedient" (Exod. xxiv. 7).

2. His Example. The true son is obedient to his father even unto death. "He humbled Himself and became obedient, even unto the death of the Cross" (Philip. ii. 8).

[12] Vulgate: "Et honor regis judicium diligit." P.B.V. "the king's power": A.V. and R.V. "the king's strength."

[13] In the general scheme of the *Summa Theologica*, Prayer, as an act of religion, forms part of the subject of Justice. The neglect of prayer is a positive lack of justice on man's part. He *owes* prayer to God: the withholding of it is therefore a "trespass."

3. Propriety. "I will play before the Lord which chose me" 2 Kings vi. 21. (English Bible—2 Sam. vi. 21).[14]

Fourthly. We owe Him *patience* under chastisement. "My son, despise not the chastening of the Lord: neither be weary of His correction. For whom the Lord loveth He correcteth; even as a father the son in whom He delighteth" (Prov. iii. 11, 12).

Our. By this word is shown that we owe two things to our neighbours: (1) *Love*, because they are our brothers. For all are God's sons. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 S. John iv. 20). (2) *Reverence*, because they are the sons of God. "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" (Mal. ii. 10). "In honour preferring one another" (Rom. xii. 10), for He Himself has been made "the Author of eternal salvation unto all them that obey Him" (Heb. v. 9).

Which art in heaven. Of all things necessary to those who pray, confidence counts for most. "Let him ask in faith nothing wavering," writes James (i. 6). So our Lord, in teaching us to pray, sets forth the sources from which confidence may be bred in us: namely (1) *the good will of the Father*. So, even as in S. Luke xi. 13, we are told He says "Our Father." "If ye, then, being evil, know how to give good gifts unto your children; how

[14] David's reply to Michal, who had reproached her husband for dancing before the Ark on its way from Kirjath-jearim to the City of David.

much more shall your Heavenly Father from heaven give the Holy Spirit to them that ask Him?"[15] And (2) *the magnitude of power*. Consequently He says: "Which art in heaven." Ps. 122: "Unto Thee lift I up mine eyes; O Thou that dwellest in the heavens" (Ps. cxxiii. 1). But this can refer to three things:

1. Something belonging to the preparation of him who prays, for it is said in Ecclesiasticus (xviii. 23): "Before prayer prepare thy soul,"[16] so that by "in heaven" is understood in heavenly glory, according to S. Matthew v. 12, "great is your reward in heaven." And this preparation should be:

   1. *By imitation of heavenly things*, since the son should imitate the father: and therefore it is said in 1 Cor. xv. 49: "As we have borne the image of the earthy, let us also bear[17] the image of the heavenly."

   2. *By contemplation of heavenly things*. For men are the more often wont to direct their thought to where they have father and all else that they love. "Where your treasure is, there will your heart be also" (S. Matt. vi. 21). So the Apostle writes in Philippians iii. 20: "Our conversation is in heaven."[18]

[15] Vulg. "De coelo dabit Spiritum bonum."

[16] Vulg. "Ante orationem praepara animam tuam." A.V. and R.V. "before thou makest a vow prepare thyself."

[17] Vulg. Portemus. The R.V. margin is "let us also bear," a reading supported by the best MSS.

[18] Cf. 2 Cor. iii. 18. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

3. *By the intention of heavenly things*, that is, from Him who is in heaven we seek nought but heavenly things. "Seek those things which are above, where Christ is" (Col. iii. 1).

2. Something pertaining to the facility of Him who hears, in that He is near to us. In this way *in heaven* may be understood as meaning the Saints in whom God indwells. "O Lord, Thou art in the midst of us" (Jerem. xiv. 9). For as Ps. 18 shows, the Saints are called the heavens: "the heavens declare the glory of God" (Ps. xix. 1).[19] Moreover, God dwells in the Saints (1) by faith: "That Christ may dwell in your hearts by faith" (Ephes. iii. 17), and (2) by love: "He that dwelleth in love dwelleth in God, and God in Him" (1 S. John iv. 16), and (3) by the keeping of His commandments: "If a man love Me, he will keep My words: and My Father will love him, and will come unto him, and we will make our abode in him" (S. John xiv. 23).[20]

[19] This mystical interpretation of Ps. xix. 1 will be found in S. Augustine *(Tr. in Ps.)*, "The heavens are the saints raised up from the earth, bearing the Lord, although the visible heaven also, in some sort, hath declared the glory of Christ."

[20] Just as there is a "virtual" as opposed to a "real" theory of the presence of Christ in the Blessed Sacrament, so there is a "virtual" as opposed to a "real" theory of the presence of God in the souls of the saints. It is a characteristic of the Dominican Order that their great theologians teach the possibility of a real presence of the Holy Spirit *secundum substantiam* in the soul by grace: that is to say, the Holy Spirit can be said to be present, not merely in the virtual sense in which the worker is said to be present at the spot where

3. The words *which art in heaven* may refer to the efficacy of Him who hears, so that by *in heaven* we understand the corporeal heavens to be intended. Not that God is shut up in the corporeal heavens, for in 3 Kings [A.V. 1 Kings] viii.,[21] it is said: "The heaven and heaven of heavens cannot contain Thee" (v. 27), yet it may be meant that as God beholds from on high, He is penetrating in His regard. Ps. 101: "He hath looked down from His sanctuary: out of the heaven did the Lord behold the earth" (Ps. cii. 19); and so, as in power He is sublime, Ps. 102: "The Lord hath prepared His seat in heaven" (Ps. ciii. 19); and as He is eternally steadfast, Ps. 102: "Thou art the same, and Thy years shall not fail" (Ps. cii. 27). Thus of Christ it is said: "His throne as the days of heaven" (Ps. lxxxix. 29). The Philosopher[22] also has said that on account of the incorruptibility of heaven, all have supposed it to be the place of spirits.

By saying *which art in heaven* confidence is given us in prayer, and this in three ways: (1) as to power; (2) as to the intimacy of Him from whom the answer is sought; (3) as to congruity of the prayer.

For the power of Him to whom the petition is addressed is suggested if by *heaven*

his power is in action, but in the sense in which the Spirit Himself is personally present to insure and sustain His own operations. See Froget: *De L'Habitation du Saint Esprit dans les Ames Justes.*

[21] In the Vulgate the First and Second of Samuel are entitled the First and Second of Kings.

[22] Aristotle: *De Cœlo.* 1.

the corporeal heavens be understood, for, although He Himself is not comprehended by corporeal places, yet it is written, "Do not I fill heaven and earth?"[23] God, moreover, is said to be in corporeal places in order to suggest two things: (1) the might of His power, and (2) the sublimity of His Nature. The first thought excludes the opinion of those who say that all things, according to the fate of celestial bodies, happen of necessity: an opinion which renders it useless to seek to obtain anything from God by prayer, but this is foolish, for God is said to be *in heaven* in the sense that He is the Lord of the heavens and of the stars. Ps. 102: "The Lord hath prepared His throne in heaven" (Ps. ciii. 19). But the second thought [i.e., the sublimity of the Divine Nature] is contrary to those who in praying fashion and set before themselves bodily phantasies concerning God.[24] By saying that He is *in heaven*, —namely in that which in the things of sense is the highest of all,—the Divine sublimity is

[23] S. Augustine (*Confessions* vii. I. 2) tells us that in the first time after his conversion he still laboured under the fallacy that the Omnipresence of God implies a sort of diffusion of God through all space and all things, so that a larger amount of space would contain a larger diffusion of God than would a smaller space, e.g. the body of an elephant more than a sparrow. Such a misconception is completely avoided by S. Augustine's later teaching, which S. Thomas develops. The presence of God is the presence of Him who is a Spirit. As our own Hooker says: "Such as is the substance of each thing, such is the presence thereof."

[24] Cf. *Summa Theologica*, IIâ. IIa. Quaes. 83, Art. 2. For an account of S. Thomas' own theory of the causality of the heavenly bodies, see Dr. J. O'Neill's *Cosmology*, Vol. I. S. Thomas' "theory is a kind of metaphysical feudalism," p. 260.

shown as excelling all things, the mind and desire of man included. For whatever can possibly be conceived or desired is less than God. So Job xxxvi. 26: "Behold! God is great and we know Him not" *(Ecce Deus magnus vincens scientiam nostram)*. Ps. 112: "The Lord is high above all the Gentiles" (Ps. cxiii. 4). "To whom then will ye liken God?" (Isaiah xl. 18). But if [by the words *in heaven*] the Saints are meant, the intimate knowledge *(familiaritas)* of God is indicated. For as some have said that God, on account of His loftiness, does not concern Himself with human things, it behoves us to think that because He is near He is therefore intimate: and so the meaning of being *in heaven* is being in the Saints, who are called "the heavens"; e.g., in Ps. 18: "The heavens declare the glory of God" (Ps. xix. 1); and "Thou, O Lord, art in the midst of us" (Jerem. xiv. 9). This affords confidence in two ways to those who pray:

1. The propinquity of God. Ps. 144: "The Lord is nigh unto all them that call upon Him" (Ps. cxlv. 18): wherefore: "But thou, when thou prayest, enter into thy closet," i.e., thy heart (S. Matt. vi. 6).

2. The patronage of other saints, by which we can implore what we seek. "To which of the saints wilt thou turn?" (Job. v. 1). "Pray one for another, that ye may be healed" (S. Jas. v. 16).

By the words *in heaven*, if understood to mean spiritual and eternal things, the Prayer also derives aptness and congruity. In these things there is a twofold beatitude:

1. Our desire for heavenly things is set in motion. For our desire must tend to where we have a Father, for there is our inheritance. "Seek those things which are above" (Col. iii. 1). "To an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you" (1 S. Peter i. 4).

2. By this it is learned that the heavenly life is even as we are conformed to the Heavenly Father. "As is the heavenly, such are they also that are heavenly" (1 Cor. xv. 48).

These two things make us fit to pray, namely, heavenly desire and heavenly life, and by these prayer is made congruous.

THE FIRST PETITION.

HALLOWED BE THY NAME. This is the first petition, and in it is nought else than that His Name may be manifested and declared in us. But the Name of God is:—

1. *Wonderful.* For in all creatures He works wonders. So the Lord, in the Gospel of S.Mark (xvi. 17, 18), says: "In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

2. *Lovable.* "There is none other Name under heaven given among men, whereby we

must be saved" (Acts iv. 12). But salvation is to be loved by all. Consider the example of the Blessed Ignatius, who so loved the Name of Christ, that when Trajan required him to deny that Name, he replied that he could not remove it from his mouth, and how when he was threatened that his head would be cut off, and the Name of Christ removed from his mouth, he replied: "Even if you steal it from my mouth, never can you tear it from my heart. For I have this Name inscribed on my heart, and so I can never cease from invoking it." When Trajan had heard this, he, being desirous of proving the matter, ordered, after the head of the servant of God had been cut off, that his heart be extracted, and there was found the Name of Christ written in letters of gold. For he had placed this Name as a seal on his heart.

3. *Venerable.* "That at the Name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth" (Philip. ii. 10). "Of things in heaven" relates to the Angels and the Saints. "Of things in the earth" relates to men in this world who do this for the love of attaining to glory, or in fear of undergoing punishment: and things under the earth relates to the lost who do this in fear.

4. *Passing explanation.* For all languages are inadequate to tell of it, and hence it is sometimes set forth by creatures

1. As by a rock on account of its strength. "On this rock will I build My Church" (S. Matt. xvi. 18).

2. As by a fire on account of its power to purify. For as fire purifies metals, so God purifies the hearts of sinners. "The Lord thy God is a consuming fire" (Deut. iv. 24).

3. As light on account of illumination. For as light lightens darkness, so the Name of God lightens the darkness of the mind. Ps. 17: "God, make my darkness to be light" (Ps. xviii. 28).[1]

We therefore seek that that Name may be manifested, so that it may be recognised and held sacred *(sanctum)*. But sacred has a threefold implication:

1. For a sacred *(sanctum)* thing is the same as one that is "firm,"[2] and for this reason the Blessed who are in heaven are called "sancti," because they have been made

[1] Vulg. Ps. xvii. 29. "Deus meus illumina tenebras meas." A.V. "The Lord shall make my darkness to be light." It has been suggested that behind the metaphor there may lie "the oriental practice of keeping a light constantly burning in the tent or house, which symbolised the maintenance of the life and prosperity of the family." (Kirkpatrick, p. 95.)

[2] In the *Summa Theologica* (IIa. IIa. Q. 81, Art. 8) S. Thomas writes: "The word *sanctity* appears to have two significations. In one sense it means *purity;* and this meaning agrees with the Greek term, for ἅγιος means without soil *(sine terra):* in the other sense it denotes *firmness,* on which account those things sustained by law were called, in ancient times, *sancta,* so that these things were not to be violated. For this reason a thing is said to be *sanctum* when it has been made firm by law. It is again possible that in Latin usage this word *sanctus* may be connected with *purity,* by understanding *sanctus* as sprinkled with blood *(sanguine tinctus)."* He refers to the *Etymologia* of S. Isidore. These derivations are only guess-work.

firm in eternal felicity. In the world they can not be "sancti," because there they are continually mobile. "O Lord, I have floated away from Thee, and have beyond measure erred from Thee: I have become far from Thy stability," said Augustine.

2. A sacred thing is one which is not earthy. Hence the Saints *(sancti)* who are in heaven have no touch of earth. Hence the Apostle writes in Philippians iii. 8, "I counted all things as dung," etc. By "earth" sinners are designated:[3]

1. On account of germination. For if the earth be not cultivated it germinates thorns and thistles: in like way the soul of the sinner, unless it be cultivated by grace, germinates nought but the thistles and prickles of sinners. "Thorns and thistles shall it bring forth to thee" (Gen. iii. 18).

2. On account of mistiness. For as the earth is misty and dark, so is the sinner misty and dark. "And darkness was upon the face of the deep" (Gen. i. 2).

3. On account of condition. For earth is a dry element which is scattered, unless it be restrained by the humidity of water. For God set the earth over the waters, as we are told by the hundred and thirty-fifth[4]

[3] S. Thomas has "Omnia arbitratus sum ut stercora," etc. Vulg. "Arbitror ut stercora."

[4] In regard to the expositions of the Lord's Prayer by Tertullian and S. Cyprian, it is worth while to recall that they had before them the reading: "Thy will be done in heaven and in earth." The great MSS. of S. Cyprian's *De Dom. Orat.* have "fiat voluntas tua in caelo et in terra," and no "sicut." Consequently, as Arch-

Psalm: "Who laid out the earth above the waters" (Ps. cxxxvi. 6), since by the humidity of water the dryness and aridity of the earth is bounded. So the sinner has a dry and arid soul, as we find in Ps. 142: "My soul gaspeth unto Thee as a thirsty land" (Ps. clxiii. 6).

3. It is called sacred, that is, tinged with blood. Wherefore the Saints who are in heaven are called "sancti," because they are tinged with blood, as we are told in the Book of Revelation (vii. 14): "These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb." And again: "He washed us from our sins in His own Blood" (i. 5).

THE SECOND PETITION.

THY KINGDOM COME. As we have said, then, the Holy Spirit leads us to love, desire, and make our petitions in the right way. He also

bishop Benson has pointed out (*Cyprian*, p. 271), Tertullian and S. Cyprian were "obliged to understand heaven and earth as symbols for spirit and flesh within us, or again for heavenly and earthly-minded men. Cyprian expands and somewhat dilutes Tertullian's splendid phrase 'We are heaven and earth.' He closes thus: 'At Christ's bidding we pray; and we ask that we may make our prayer to be the salvation of all, that as God's will was done in heaven—that is, in us through our faith, that we might belong to heaven; so God's will may be done also on earth—that is, in them on their believing; that so they who are by their first birth earthy may begin to be heavenly by being born of water and of the spirit.'" See S. Augustine, *De Dono Persev*, iii. 6.

in the first place causes in us that fear through which we ask that God's Name be hallowed. Another gift, which is the gift of piety, is particularly a sweet and devout affection toward our Father, and toward every one who is set in the midst of misery. For, since God is our Father, we ought, as is clear, not only to reverence and fear Him, but also to have toward Him a sweet and pious affection. This affection, in addition, impels us to ask that the kingdom of God may come. So Titus ii. 12, 13: "We should live soberly, righteously and godly in this present world, looking for the blessed hope, and the glorious appearing of the Great God [and Saviour Jesus Christ]." But the question may be asked: "God's kingdom has existed from eternity: why then do we pray that it may come?" Let it be said then that there are three ways in which the petition may be understood:

1. A king may at a given time have only the title to reign and exercise lordship: but his lordship is not yet declared, for up to this time men are not subject to him: so that his reign, or his lordship will only appear, when men become subject to him. But God is, both in regard to His Person, and His Nature, Lord of all. Christ in regard both to His being God, and in regard to that which He as Man has from God, is Lord of all. "There was given Him dominion, and glory, and a kingdom" (Dan. vii. 14). For it is befitting that all things be subjected to Him, yet this is not yet, but will be in the end. "For He must reign, till He hath put all enemies under His feet"

(1 Cor. xv. 25). And so we ask and pray: *Thy kingdom come:* and this we ask with a threefold purpose, viz., (1) that the righteous be converted, (2) sinners punished, and (3) death destroyed. For men are in two ways subjected to Christ, either voluntarily or by constraint. For since the will of God is so efficacious that needs be it must be perfectly performed, and God wills that all things should be subjected to Christ, there will be of necessity two alternatives, namely that man may do the will of God by subjecting himself to His commandments, and this the righteous do; or that God may perform His will in respect to all by punishing them. This He does to sinners and to His enemies. This will be done at the end of the world. Ps. 109: "Until I make Thine enemies Thy footstool" (Ps. cx. 1). And thus it is given to the Saints to ask that the kingdom of God may come, that is that they may be themselves entirely subjected to Him: but to ask that the kingdom of God may come is terrible to sinners, because to ask this is nought else than to pray that by God's will they may be subjected to punishment. "Woe unto you that desire the day of the Lord! [To what end is it for you? The day of the Lord is darkness, and not light]" (Amos v. 18). For this reason also death is destroyed. For since Christ is life, death cannot exist in His kingdom, since death is the contrary of life. 1 Cor. xv. 26: "The last enemy that shall be destroyed is death." And this will be at the Resurrection, when He "shall change the body of

our lowly condition *[humilitatis]*" (Philip. iii. 21).

2. The kingdom of heaven means—can we wonder—the glory of Paradise. For "kingdom" means nothing else but "rule" *(regimen)*. But the rule of the best is there where nothing else is found that is contrary to the will of the ruler. But the will of God is man's salvation, because He wills all men to be saved. And this will most assuredly be so in Paradise, where will be nought that is repugnant to man's salvation. "They shall gather out of His kingdom all things that offend" (S. Matt. xiii. 41). In this world, however, there are many things opposed to man's salvation. We, therefore, ask *Thy kingdom come*, in order that we may be participators in the heavenly kingdom and the glory of Paradise. This kingdom is indeed to be desired for three reasons:

1. For the sake of the highest justice there is in it. "Thy people also shall be all righteous" (Isaiah lx. 21). For here the wicked are mixed with the good, but there there will be no wicked man or sinner.

2. For the sake of the most perfect freedom. Here, although all naturally desire it, there is not freedom: but there,—there is freedom of every kind in opposition to servitude. "The creature itself also shall be delivered from the bondage of corruption [into the glorious liberty of the children of God]" (Rom. viii. 21), and, not only will all there be free, but they will be kings. "And Thou hast made us unto

our God a kingdom" (Rev. v. 10).[1] The ground of this is that there all will be of one will with God, and so God will will whatever the Saints may will, and the Saints will will whatever God shall have willed. Wherefore with the will of God their will is done, and so all shall reign, because the will of all is done, and God shall be the crown of all of them. "In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty unto the residue of His people" (Isaiah xxviii. 5).

3. For the sake of a marvellous abundance. "Neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth upon Thee"[2] (Isaiah lxiv. 4). Ps. 102: "Who in good things satisfieth thy desire, making thee young and lusty as an eagle"[3] (Ps. ciii. 5). Observe also that man will find in God alone, more excellently and more perfectly, all that has been sought for in the world. If you seek for delight, you will find the highest delight in God: if it be riches, you will find in Him the whole of that sufficiency for the sake of which riches exist: and so with all else. Augustine, in his *Confes-*

[1] Vulg. Et fecisti nos Deo nostro regnum, et sacerdotes. A.V.: "Kings and priests." Cf. Rev. i. 6. Both passages rest on Exod. xix. 6: "Ye shall be to Me a kingdom of priests." Cf. 1 Pet. ii. 9.

[2] Cf. R.V.: "Neither hath the eye seen a God beside Thee, which worketh for him that waiteth for Him." Vulg. "Oculus non vidit, Deus, absque Te, quae preparasti expectantibus Te."

[3] Vulg. "Qui replet in bonis desiderium tuam." A.V.: "Who satisfieth thy mouth," etc.

sions, has said: "The soul doth commit fornication when she turns from Thee, and without Thee seeks what she can never find pure and untainted until she returns to Thee."[4]

3. A third explanation is as follows. At a given time sin reigns in this world, and this is when man's will is so disposed that immediately he follows and gratifies his sinful appetite. "Let not sin therefore reign in your mortal body" (Rom. vi. 12): for it is due that God should reign in your heart. "Zion, Thy God reigneth" (Isaiah lii. 7). This will be when you have been made ready to obey God and keep His commandments. When, then, we say *Thy kingdom come,* let us pray that God Himself, not sin, may reign in us.

By this petition let us attain to that Beatitude spoken of in Matthew v. 5: "Blessed are the meek." (1) For—following the first explanation from what man desires,—because God is Lord of all, the meek man does not himself take vengeance for the injury he has received, but refers it to God. For if *you* take revenge, you are not seeking that God's kingdom may come. (2) Following the second explanation: If you are really expecting His kingdom, that is, the glory of Paradise, you ought not to mind losing

[4] *Confessions,* II. c. 6: 14. S. Augustine in describing his delight when as a lad he had stolen some pears. As the beauty which attracted him was from God, he develops the thought that sin is a perverted imitation of God—an unintended recognition of His goodness and bounty in seeking things that are His, though seeking them illicitly.

your worldly things. (3) Following the third explanation: If you seek that God and Christ may reign in you, because He is most meek of all, you also must be meek. "Learn of Me; for I am meek." "Ye took joyfully the spoiling of your goods" (Heb. x. 34).

THE THIRD PETITION.

THY WILL BE DONE, ON EARTH AS IT IS IN HEAVEN. The third gift, which the Holy Spirit works in us, is called "the Gift of Knowledge." The Holy Spirit Himself, not only works in us the gift of Fear and the gift of Piety (which, as has been said, is a sweet feeling towards God), but He also makes man wise. David was wont to seek this gift, saying in Ps. 113: "Teach me goodness *(bonitatem)*, judgment *(disciplinam)* and knowledge *(scientiam)*" (Ps. cxix. 66). And this knowledge in which the Holy Spirit instructs us is the knowledge by which a man lives well. In comparison with all other things that promote man's knowledge and wisdom, wisdom is the most potent, because man is not dependent on his own senses. "Lean not upon thine own understanding" (Prov. iii. 5). For those who presume on their own senses, so that they give no credence to any but themselves, are always discovered, and accounted, to be fools. "Seest thou a man wise in his own conceit? There is more hope of a fool than of him" (Prov. xxvi. 12). But when a man does not trust to his own sense, he proceeds by humility. Wherefore, also,

the place of humility is wisdom. Proverbs xi.[1] The proud, moreover, trust themselves overmuch. The Holy Spirit teaches this by the Gift of Knowledge, viz., that we should do, not our own will, but the will of God. Therefore, on account of this Gift, we beseech God that His will may be done, as in heaven so also on earth. Wherefore "Thy will be done" is said to God as if it were the case of an invalid desiring something from a doctor—not what he (the invalid) precisely wishes, but something according to the doctor's wish: for if, on the other hand, he wanted something only according to his own will, he would be foolish: so we must seek nothing from God save that His will may be done in regard to us, i.e., that His will may be completed in us. The heart of man is rightful when it is in agreement with the Divine will. This Christ did: "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (S. John vi. 38). For Christ, in respect to His being God, has the same will with the Father, but according to His Manhood, He has a will distinct *(aliam)* from the Father, and for this reason He says that He does not do His own will but the will of the Father, and thus He teaches us to pray and ask: *Thy will be done.* But what does this mean? Is it not said in Psalm 113: "He hath done whatsoever pleased Him" (Ps. cxv. 3)? If He does whatsoever He pleases in heaven and earth, what does "Thy will be done

[1] Ubi fuerit superbia, ibi erit contumelia, ubi autem est humilitas ibi et sapientia. Prov. xi. 2. "When pride cometh, then cometh shame: but with the lowly is wisdom." A.V.

in earth as it is in heaven" mean? To understand this we must see that God wishes three things for us, and we must pray that these things be fulfilled:

1. The first thing that God wishes for us, is that we may have eternal life. For whosoever for a particular purpose makes something, desires for that thing the purpose for which he makes it. But God made man, but not for no purpose; as is said in Ps. 28: "For what vanity hast Thou created all the children of men?" (Ps. lxxxix. 47).[2] He, therefore, made men for a purpose, but not for their pleasures (for these the brutes have also), but that they might have eternal life. God, therefore, wills that man may have eternal life. Moreover, when that for which a thing is made befalls to that thing, the thing is said to be saved: when that does not so befall, the thing is said to be lost. But God made man for the sake of eternal life. When, then, man obtains eternal life, he is saved; and it is this that our Lord desires: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have eternal life" (S. John vi. 40). This will is even now completed in the Angels and in the Saints in the fatherland, because they see God and know Him, and enjoy Him: but we desire that, as the will of God is completed in the Blessed Ones in heaven, so it may be completed in us, who are on earth. And when we pray we ask for this: Thy will be done in

[2] R.V., but Vulg. and S. Thomas: "Nunquid vane constitutisti omnes filios hominum."

us who are on earth, as it is done in the Saints who are in heaven.

2. Another of God's desires for us is that we may keep His commandments. For when any one desires a given thing, he wills not only that which he wills, but all things that pertain to it. So the doctor in order to obtain health, wills also the diet, medicine, and other things of the kind. But God wills that we may have life eternal. "If thou wilt enter into life, keep the commandments" (S. Matt. xix. 17). "Prove what is that good, and acceptable, and perfect will of God" (Rom. xii. 2). Good, because it is profitable. "I am the Lord thy God which teacheth thee to profit" (Isaiah xlviii. 17). Well pleasing to the lover, and if not pleasing to others, yet delectable to the lover. Ps. 96: "There is sprung up a light for the righteous; and joyful gladness for such as are true-hearted" (Ps. xcvii. 11). Perfect, because honest. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (S. Matt. v. 48). So, then, when we say "Thy will be done," we pray that we may fulfil God's commandments. This will of God, however, is done in the righteous, but as yet is not done in sinners. The righteous, moreover, are designated by "heaven," and sinners by "earth." We, therefore, ask that the will of God may so be done on earth, i.e., in sinners, as it is done in heaven, i.e., in the righteous. But the way of speech in which this teaching is given to us should be noted. For we are not told "Do," nor indeed do we do, but it is said "Thy will be done," since

there are two things necessary for eternal life, namely (1) God's grace, and (2) man's will. And although without man God made man, yet He will not justify man without man. Augustine *(Tr. in Joan):* "He who created thee will not justify thee without thee, for He desires that man should work with Him." "Turn ye unto Me, and I will turn unto you saith the Lord" (Zech. i. 3). "By the grace of God I am what I am: and His grace was not bestowed on me in vain" (1 Cor. xv. 10). Do not, therefore, presume on thyself, but rely on God's grace. Do not neglect, but apply thy toil. And so "that we may do" is not said, lest it might seem that God's grace does nought: nor is "do" said, lest it might seem that our will and endeavour does nought: but it is said "be done" by God's grace, our endeavour and toil being added.

3. The third thing which God desires for us is that man may be restored to the state and dignity in which the first man was created, which were so great that then spirit and soul experienced no hindrance from the flesh and sensuality. For so long as the soul was subject to God the flesh was subject to the spirit, so that it could experience no corruption of death or weakness, or of the other passions. But when the spirit and the soul (the link between God and the flesh) by sin rebelled against God, then the body rebelled against the soul, and then it began to experience death and infirmities, and the continued rebellion of sensuality against the spirit. "I see another law in my members, warring

against the law of my mind" (Rom. vii. 23). "For the flesh lusteth against the spirit, and the spirit against the flesh" (Gal. v. 17). In this way there is a perpetual warfare between the flesh and the spirit, and man continually deteriorates by sin. It is, therefore, God's wish that man be restored to his first state, so that there may be nothing in the flesh that is opposed to the spirit. "For this is the will of God, even your sanctification" (1 Thess. iv. 3). But this will of God cannot be fulfilled in this life, but will be completed at the Resurrection of the Saints, when bodies will rise up again glorified, and will be incorruptible and most noble. "It is sown in dishonour; it is raised in glory" (1 Cor. xv. 43). Yet God's will is in the righteous, in respect to the spirit, by righteousness, knowledge, and life. So when we say: "Thy will be done," let us pray that it may be done in the flesh. For in this way by "heaven" we mean "spirit," and by "earth" we mean "the flesh": and the sense would be: Thy will be done on earth, i.e., in our flesh, as it is done in heaven, i.e., in our spirit by righteousness *(justitiam)*.

By this petition we attain to the Beatitude of mourning: "Blessed are they that mourn; for they shall be comforted" (S. Matt. v. 4). This follows from our threefold explanation:

1. As to the first explanation. We desire eternal life. So by the love thereof we are led to mourning. Ps. 119: "Woe is me that my sojourn is prolonged" (Ps. cxx. 5). And this desire of the Saints is so vehement that they, on this account, long for death, which

in itself should be shunned. "We are confident, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. v. 8).

2. As to the second explanation. They who keep the commandments are in mourning, since, sweet as the commandments may be to the soul, yet they are bitter to the flesh, which is continually vexed. Ps. 125: "They going forth on their way weeping (in regard to the flesh) . . . . shall doubtless come again with joy (in regard to the spirit)" (Ps. cxxvi. 5).

3. As to the third explanation. From that warfare, which is perpetual between the flesh and the spirit, arises mourning. For it cannot but be that, even by venial sins, the soul is wounded by the flesh, and, therefore, it is in mourning that expiation is rendered. Ps. 6: "Every night wash I my bed: and water my couch with tears" (Ps. vi. 6). And those who so weep, will reach their Fatherland. To which may He bring us, etc.

THE FOURTH PETITION.

GIVE US THIS DAY OUR DAILY BREAD. It often happens that by much knowledge and wisdom a man is made timid, and therefore fortitude of heart is necessary lest under necessity he should succumb. "He giveth power to the faint, and to them that have no might He increaseth strength" (Isaiah xl. 29). This fortitude the Holy Spirit gives. "And the Spirit

entered into me when He spake unto me, and set me upon my feet" (Ezech. ii. 2). This fortitude, moreover, the Holy Spirit gives that man's heart should not succumb for fear of wanting needful things but that he should firmly believe that all things necessary for him will be supplied to him by God. Thus the Holy Spirit who gives this fortitude, teaches us to ask of God *Give us this day our daily bread*, and hence He is called the Spirit of Fortitude. It must be understood that in the three preceding petitions spiritual things are sought for, which commence in this world but are only perfected in the life eternal. For when we ask that God's Name may be hallowed, we ask that the Holiness of God may be made known. When we ask that God's kingdom may come, we ask that we may be made partakers of life eternal. When we ask that God's will may be done, we ask that His will may be completed in us. Although these things are in their commencement in this world, yet they can only be perfectly possessed in the eternal life; and so it was necessary to ask that the necessary things may be perfectly possessed in the present life; and it is for this reason that the Holy Spirit has taught us to ask for such necessaries in the present life as may be possessed perfectly here, that He may, at the same time, show us that even temporal things are provided for us by God. For this is the meaning of *Give us this day our daily bread*. In these words He teaches us to shun five sins which are wont to arise from want of temporal things:

1. The first sin is that by which a man seeks by immoderate appetite those things

which exceed his state and condition, not being content with that which is becoming to him. As for instance, as if a soldier desired not the robes of a soldier but of a courtier: or a clerk not the robes of a clerk but of a bishop. And this vice detaches men from spiritual things, in so far as their desire keeps them excessively attached to temporal things. This vice our Lord, moreover, has taught us to shun, when He taught us to ask only for bread, i.e., the things necessary for the present life according to the condition of each, all of which things are included to be understood by the word "bread." Wherefore He did not teach us to ask for delicacies, varieties, luxuries, but for bread, without which the life of man cannot be led and which is common to all. "The chief thing for life is bread and water" (Ecclus. xxix. 21). "And having food and raiment, let us be therewith content" (1 Tim. vi. 8).

2. The second vice is that some in the getting of temporal things molest and defraud others. This vice is all the more dangerous in that it is difficult for goods wrongly snatched away to be restored. That the sin is not pardoned, unless that which has been snatched away be restored, Augustine shows. Our Lord taught us to shun this vice when He taught us to ask for "our" bread, not that of others. For plunderers eat not their own bread, but that of others.

3. The third is superfluous care. For there are some who are never content with what they have, but always want more. This indeed is immoderate because desire should

be moderated by necessity. "Give me neither poverty nor riches; feed me with food convenient for me: Lest I be full and deny Thee, and say, Who is the Lord? or lest I be poor and steal, and take the Name of my God in vain" (Prov. xxx. 8, 9). And He admonishes us to shun this when He says "our daily bread," i.e., "of one day," or "one time."

4. The fourth vice is immoderate greed. For there are some who want to consume in one day what should suffice for many days, and these ask not for daily bread, but bread for ten days, and, since they procure too much, it follows that they consume all. "For the drunkard and the glutton shall come to poverty" (Prov. xxiii. 21). "A workman that is a drunkard shall not become rich" (Ecclus. xix. 1).

5. The fifth vice is ingratitude. For when any one abounds in wealth, and does not recognise that it is from God that he has these things, this indeed is evil, since all that we have, whether spiritual or temporal is from God. "For all things come of Thee, and of Thine own have we received"[1] (1 Chron. xxix. 14). In order then to remove this vice, He said "Give us" and "our bread," so that we may know that all that is our own is from God. Now concerning this we have a proof, since one may have at some time many riches, and derive no use from them but rather spiritual and temporal loss. For some have perished by reason of riches.

[1] R.V. "For all things come of Thee, and of Thine own have we given Thee." Vulgate: "Quae de manu tua accepimus."

"There is an evil which I have seen under the sun, and it is common among men. A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it" (Eccles. vi. 1, 2). "Riches gathered to the evil of their lord" (*Ibid* v. 12).[2] We should, therefore, pray that our riches may be for our profit, and this we pray when we say: "Give us our bread," i.e., make our riches profitable. "Yet his meat in his bowels is turned: it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly" (Job xx. 14, 15). There is another vice in the things of the world, namely, superfluous care. For there are some who to-day are anxious about temporal things which will extend over a whole year. And those who have this care never are at rest. "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on" (S. Matt. vi. 25). And so our Lord teaches us to ask that to-day our food may be given us—that is to say the things which at the present time are necessary for us.

Another and a twofold "Bread" is discovered here: (1) Sacramental Bread and (2) Bread of God's Word. We, therefore, pray for our Sacrament Bread which every day is consecrated in

[2] *Vulg.* Divitiae congregatae in malum domini. A.V.: "The abundance of the rich will not suffer him to sleep."

the Church, that as we receive It in the Sacrament so It may be given to us for our salvation. "I am the living Bread which came down from Heaven" (S. John vi. 51). "Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily . . . . eateth and drinketh judgment to himself" (1 Cor. xi. 27, 29). Another bread is God's Word: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (S. Matt. iv. 4). We ask then that He may give us bread, that is, His Word.[8]

From this petition this Beatitude arises to man: the hunger after righteousness. For after that spiritual things are possessed, they come to be even more desired, and from this desire hunger arises, and from the desire the satiety of life eternal. ["Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (S. Matt. v. 6).]

[8] S. Augustine, in the letter to the Lady Proba (*Ep.* cxxx.) had said: "When we say *Give us this day our daily bread,* the word *this day* signifies *for the present time,* in which we ask either for that competency of temporal blessings . . . (*bread* being used to designate the whole of these blessings, because it constitutes so important a part of them), or of the Sacrament of believers, which is in the present time necessary, but necessary in order to obtain the felicity not of the present time, but of eternity." In the *Summa Theologica* (IIa. IIa. Q. 83, Art. 9), S. Thomas refers to this passage, and adds: "In the Gospel of Matthew we read *supersubstantial,* i.e. *principal,* as Jerome expounds it in his commentary." S. Jerome suggested that as the word in the *Gospel of the Hebrews* was *mahar,* the petition can be rendered *Give us to-day our bread for to-morrow,* that is to say, the petition is one which looks to the avoidance of anxiety. In his treatise on the *Sermon on the Mount* (II. c. vii. 26), S. Augustine refers

THE FIFTH PETITION.

AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS. There are to be found persons of considerable wisdom and fortitude, who, as they rely over-much on their own power, neither act wisely in what they do, nor bring their intentions to completion. "Every purpose is established by counsel" (Prov. xx. 18). But it is to be observed that the Holy Spirit who gives Fortitude, gives Counsel also: for every good counsel as to the salvation of men is from the Holy Spirit. Counsel, moreover, is as necessary for man when he is in tribulation as the counsel of doctors is when any is ill, and therefore when a man is rendered spiritually ill by sin, he ought to look for counsel that he may be made well. In Daniel iv. 27 it is shown that counsel is necessary to the sinner, when it is said: "Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." And so the Holy

to members of the Church "in eastern parts, most of whom do not partake of the Lord's Supper daily," and points out that, if we assume that the petition denotes the Sacramental Bread, it might be argued that we could only logically use the Lord's Prayer once in the day, and that only before Communion. He says, therefore: "We should understand the daily bread, as spiritual, that is to say, Divine precepts." But "if anyone wishes to understand the sentence before also of food necessary for the body or of the Sacrament of the Lord's Body, we must take all three meanings conjointly, that is to say, that we are to ask for all at once as daily bread, both the bread necessary for the body, and the visible hallowed Bread, and the invisible bread of the Word of God."

Spirit teaches sinners to ask and pray: "Forgive us our debts." We owe, moreover, to God that which we have stolen from what is His by right. But the law of God is that we should do His will, in giving it preference to our own will. We then rob God of His right when we prefer our will to His, and as this is sin, sins are, therefore, our debts. The Holy Spirit's counsel is, therefore, that we should ask of God pardon for our sins. And so we say "Forgive us our debts." In these words we can consider three things, viz., (1) Why is this petition made? (2) In what way is it fulfilled? (3) What is required on our part for its fulfilment?

1. As to the first question let it be known that from this petition we can gather two things that are necessary for men in this life.[1] One, that man must be ever in fear and humility. For some are so presumptuous as to say that man is able to live in this world in such a way as by his own power *(ex se)* to be able to avoid sins. But this is given to none but Christ only, who had the Spirit without measure, and the Blessed Virgin who was full of grace, in whom was no sin, as Augustine says: "We must except the holy Virgin Mary, concerning whom I wish to raise no question, when it touches the subject of sins."[1] But to the other Saints it was not granted that they should not have incurred at least venial sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 S. John. i. 8). This also is proved by this very petition. For it is well

[1] S. Augustine: *De Natura et Gratia,* c. xxxvi. 42.

known that it befits the Saints and all men to say the *Our Father*, in which is said *Forgive us our debts*, and therefore all recognise and confess themselves to be sinners and debtors. If then we are sinners, we must be in fear and humiliation. The second thing is that we must live in hope, since, although we be sinners, we ought not to despair, lest desperation lead us to other and greater sins, as says the Apostle (Ephes. iv. 19): "Who, being in despair,[2] gave themselves up to lasciviousness to work all uncleanness with greediness." It is more profitable that we should always live in hope, because, however great a sinner a man may be, he still should hope, that if he be contrite and converted, God will forgive him. This hope is strengthened in us when we pray: *Forgive us our debts*.

This hope the Novatians stole away, who said that they who once sin after Baptism will never obtain mercy. This, however, is untrue, if Christ be the Truth who said: "I forgave thee all that debt, because thou besoughtest Me" (S. Matt. xviii. 32). At whatever day you ask, you will be able to obtain mercy, if you ask in sorrow for your sin. Thus out of this petition rise fear[3] and hope, in that all sinners who are contrite and make Confession obtain mercy; and hence the necessity of the petition.

2. As to the second question, it must be understood that there are two things in sin;

[2] Vulg. "Qui desperantes." A.V.: "Being past feeling."

[3] Ps. cxxx. 4. "But there is forgiveness with Thee, that Thou mayest be feared." R.V.

viz., (1) the guilt *(culpa)* by which offence is given to God, and (2) the penalty *(poena)* that is due to the offence. But the guilt of sin is remitted by contrition accompanied by the purpose of making Confession and satisfaction. Ps. 31: "I said I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin" (Ps. xxxii. 6). Since then contrition together with the purpose of making Confession suffices for the remission of sins, there is, therefore, no cause for despair. But perchance some one will say: "If sin be remitted to contrition, why then is a priest necessary?" The answer is that to contrition God remits sin, and eternal punishment is changed into temporal, yet the person none-the-less remains under the obligation of temporal punishment. So if, by impediment and not by contempt, he were to die without having made Confession, he would go to Purgatory, where the penalty is exceedingly great. When you make your Confession, the priest to whom you submit yourself, absolves you, by the power of the Keys, from this penalty, for Christ said to His Apostles: "Receive ye the Holy Ghost: whose sins ye forgive, they are forgiven unto them: whose sins ye retain, they are retained" (S. John xx. 22, 23). So when once a person makes his Confession, some of this sort of punishment is remitted to him. And so in like manner when he makes his Confession again. It is also possible for him to make his Confession many times, so that the whole may be remitted to him.

The successors of the Apostles have dis-

covered another method of remitting the penalty, and this is the benefits of Indulgences, which to him who is living in charity are worth as much as they promise and as much as is expressed in them.[4] That, moreover, the Pope is competent to this is sufficiently clear. For many Saints have done many good deeds, and as they did not themselves sin mortally, they have done these good deeds for the profit of the Church.[5] Similarly, the

[4] Existenti in charitate tantum valent quantum sonant et quantum pronunciatur. The question had been much discussed whether or no the value of an Indulgence is increased or decreased in proportion to the devotion and zeal of the recipient. S. Thomas replies in the negative, on the ground that the source from which the merit is derived is the Treasury of the Church. S. Bonaventura expresses a different view. *In Senten. IV.* Dist. 20. P. 11. Art. 1. Q. 6.

[5] Bp. Lightfoot, in expounding "the afflictions of Christ" which S. Paul says he fills up in his flesh (Col. i. 24), distinguishes between (1) those afflictions which are *satisfactorial* and, as such, are not "lacking things," and (2) those which are *edificatorial* or ministerial and can be supplied in greater abundance. If in this distinction the term *redemptive* be employed instead of *satisfactorial*, it seems to express what S. Thomas has in view. It should be noticed that in this text from Colossians, S. Paul says:

1. "Now I rejoice in the sufferings for your sake" (not "*my* sufferings").

2. He then proceeds to describe his own personal contribution to the common stock of sufferings. Suffering is doing its blessed work in the Church, which is Christ's Body; and, therefore, the afflictions of the Church are His sufferings. "I for my part fill up"—that is S. Paul's personal contribution. In Phil. iii. 10 he prays that he may know the κοινωνίαν τῶν παθημάτων τοῦ. The A.V. "fellowship" must be understood to imply a share in a common stock and not "brotherly sympathy" only.

3. And he does all this, neither to redeem nor make

merits of Christ and of the Blessed Virgin exist as in a Treasury, whence the Supreme Pontiff,[6] and those to whom he himself entrusts the power, are able to dispense, as is needed, merits of such a kind. Thus then sins are remitted: not only in respect to their guilt by contrition, but also as to their penalty by Confession and Indulgences.

3. As to the third question, let it be understood that what is required on our part is that we should forgive the offences wrought against us by our neighbours: and for this reason the words *As we forgive our debtors* are said: otherwise God will not forgive us. "Man cherisheth anger against man. And doth he seek healing from the Lord?" (Ecclus. xxvii. 8). "Forgive and ye shall be forgiven" (S. Luke vi. 37). Thus in one way only is a condition made in this Prayer, when *As we forgive our debtors* is said. If you do not forgive, neither will you be forgiven. You may perhaps say: "I will say the first part, i.e., *Forgive us*, but will hush up the last *As we forgive.*" Do you think to deceive Christ? You certainly do not de-

an atonement for souls. (To the Corinthians he protests, "Was Paul crucified for you?"), nor for his own sake exclusively, but "for His Body's sake, which is the Church."

[6] S. Thomas regards the issuing of Indulgences as pertaining to Jurisdiction and not to Holy Order, and he, therefore, makes it part and parcel of the system of deriving all jurisdiction from the Pope. He ignores the facts of history, e.g. the fact that in the past Indulgences had been granted by bishops and priests. The doctrine of the Treasury is historically a subsequent rationalisation, rather than the root principle out of which the system of Indulgences sprang.

ceive Him. For Christ who Himself framed this Prayer, remembers it well, and therefore cannot be deceived. If you say the Prayer with your mouth, fulfil it in your heart.

The question has been asked whether the man who has no intention of forgiving his neighbour ought to say: *As we forgive our debtors*. It might seem that the answer should be No; for to say the words would be to utter a falsehood. But it must be said that a falsehood would not be perpetrated, as the person is not praying in his own person, but in that of the Church,[7] which is not deceived. The petition is on this account set in the plural: "forgive *us*" and "*our* debts."

It must be said that forgiveness is made in two ways. The first way is that of those who are perfect, namely, that he who has been offended seeks for him who is the offender. Ps. 33: "Seek peace" (Ps. xxxiv. 14). The second way is common to all, and to it all are bound, namely that a man should to him who asks for it grant pardon. "Forgive thy neighbour the hurt he has done to thee: and then thy sins shall be pardoned when thou prayest" (Ecclus. xxviii. 2).

From this petition another beatitude follows: "Blessed are the merciful, for they shall obtain mercy" (S. Matt. v. 7), for mercy causes us to have compassion on our neighbours.

[7] In much current criticism of our Prayer Book and Hymn Books, this principle is often forgotten. It may be that we ourselves are not "weary of waiting here," but the Church cries, "How long, O Lord, Holy and True." Let us pray that we may be worthy to share the weariness of the Church awaiting the return of her Bridegroom.

THE SIXTH PETITION.

AND LEAD US NOT INTO TEMPTATION. There are those who, although they have sinned, yet desire to obtain the pardon for their sins, and so make their Confession and repent: but yet they do not, as they should do, apply all their care in order that they do not again rush into sin. It is indeed unfitting that any one should on the one hand bewail his sins while repenting, and on the other heap up while sinning that which he will subsequently have to bewail. On account of this it is said in Isaiah i. 16: "Wash you, make you clean: put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well" (Isaiah i. 16—17). And thus, as has been said above, Christ, in the foregoing petition, taught us to ask pardon for sins. In this petition He teaches us to pray, in order that we may be able to shun sin, that we be not led into temptation, by which we lapse into sin: *Lead us not into temptation*. Three questions must be asked: (1) What is temptation? (2) How is man captured by it? and (3) By what way is he liberated from temptation?

1. As to the first question, it should be understood that "to tempt" is nought else than to "put to the test" or to "prove": so to "tempt" a man is to "prove" his power. But a man's virtue is put to the test or proved in a twofold manner just as two things call forth man's virtue:[1] the first pertains to doing well, that is that which may be well done; the

[1] Cf. Deut. viii. 2. "The Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no." As

second is that he is to be beware of evil. Ps. 33: "Eschew evil and do good" (Ps. xxxiv. 14). Man's virtue is therefore proved whenever he does well in this respect, and whenever in this respect he ceases from evil. Man is proved as to the first whether he is found prompt to that which is good, for instance, ready for fasting and like duties. Then is your virtue great when you are found prompt to that which is good. In this way God sometimes proves a man, not because the man's virtue is hidden, but in order that all may recognise it, and an example may be afforded. Thus God tempted Abraham (Gen. xxii.) and Job. Thus also God often sends tribulations to the righteous, in order that, while they patiently sustain them, their virtues may be made apparent, and that they may progress in virtue. "The Lord your God proveth you, to know whether ye love the Lord your God" (Deut. xiii. 3). Thus then God tempts by provocation to that which is good. As to the second method, man's virtue is proved by being led to evil. If he resist and does not consent, then man's virtue is great: but if he succumb before temptation, then his virtue is nought. In this way, however, no one is tempted by God, for, as is said in James i. 13–14: "He Himself tempteth no man, but each man is tempted, when he is drawn away by his own lust, and enticed."

Bishop Chase (*Confirmation in the Apostolic Age*, p. 15) has pointed out, this passage is in view in S. Luke iv. 1. Our Lord was led by the Spirit *in* (not *into*) the wilderness.

2. But man is tempted by his own flesh, by the devil, and by the world. By the flesh in three ways:

a. Since the flesh incites to evil. For the flesh always seeks its own pleasures, that is to say carnal ones, in which there is often sin. He who dallies in carnal pleasure neglects spiritual things. "Each man is tempted . . . by his own lust" (S. James i. 14).

The flesh detaches us from that which is good. For the spirit, for its own part, delights in spiritual good things: but the incommoding flesh impedes the spirit. "A corruptible body weigheth down the soul" (Wisdom ix. 15). "For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members" (Rom. vii. 22—23); but this temptation (that of the flesh which is assuredly heavy) because our enemy (that is the flesh) is bound to us. And so, as Boetius says "No plague is more efficacious in doing injury than a familiar enemy": therefore we must be on guard against it. "Watch and pray, that ye enter not into temptation" (S. Matt. xxvi. 41).

b. The Devil tempts most powerfully. For after the flesh has been trodden down, another foe appears, namely, the Devil, with whom there is for us a great wrestling, for, as says the Apostle in Ephesians vi. 12: "Our wrestling is not

against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Wherefore also he is significantly called "the Tempter." "Lest by any means the Tempter had tempted you" (1 Thess. iii. 5). Moreover he proceeds in temptation with all his craft. He himself, like a clever general who is attacking some castle, considers the weak places of the place he desires to attack, and at that part where man is the weakest he tempts him. Thus he carries on the work of temptation at those very spots at which men, after they have trodden down the flesh are the most prone to fall, for example, anger, pride, and the other spiritual vices. "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. v. 8). For the devil in tempting us does two things, since he does not at once set before him whom he is tempting any thing which is clearly evil, but always something which has the appearance of being good, in order that by this he may, at the outset, decoy him a little from his first position, for the devil more easily induces a man to sin when he has estranged him a little. "For even Satan fashioneth himself into an angel of light" (2 Cor. xi. 14). Then when once he has led him on to sin, he so binds him, as not to suffer him to rise up from the sin. "The sinews of his thighs are knit together" (Job xl. 17). Thus, then, the devil does

two things: (1) he deceives, and (2) detains the man he has deceived in sin.

c. But the world tempts in a double manner: firstly by an excessive and immoderate desire of temporal things. "Cupidity is the root of all evils" (Vulgate: 1 Tim. vi. 10). Secondly by persecution and by the dread of tyrants. "We cannot order our speech by reason of darkness" (Job. xxxvii. 19). "Yea, and all that would live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). "Be not afraid of them which kill the body" (S. Matt. x. 28).

3. If then it is clear what temptation is, and how man is held captive by it and by whom he is held captive: it remains to be seen how man is liberated. As to this it must be understood that Christ does not teach us to ask that we may not be tempted, but that we may not be led into temptation. For if man conquers temptation, he deserves the crown. So we are told in James i. 2: "Count it all joy, my brethren, when ye fall into manifold temptations." "My son, if thou comest to serve the Lord, prepare thy soul for temptation" (Ecclus. ii. 1.). Again, James i. 12: "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life." He therefore teaches us to pray that we should not be led into temptation by our own consent. "There hath no temptation taken you but such as man can bear" (1 Cor. x. 13). For to be tempted is to be human: to consent to it is diabolical.

But does God never lead us into evil, for it

is said: *and lead us not into temptation?* I reply that God is said to lead into evil by permitting it,[2] insomuch, namely, as on account of many sins, He withdraws from man His grace, and when this has been withdrawn man falls into sin, and so we pray in Ps. 70: "Forsake me not when my strength faileth" (Ps. lxxi. 9). But He governs man so that he may not be led into temptation by the fervour of love, since love, no matter what and howsoever small, is able to offer resistance to no matter what sin. "Many waters cannot quench love" (Song of Songs viii. 7). Again, by the light of the intellect, He instructs us as to the things that should be done, because, as the Philosopher says, every sinner is ignorant. Ps. 31: "I will instruct thee and teach thee in the way in which thou shalt go" (Ps. xxxii. 8 [*P.B.* v. 9]). For David used to ask this, who says: "Lighten mine eyes, lest I sleep the sleep of death; Lest mine enemy say, I have prevailed against him" (Ps. xiii. 3, 4). This we have by the Gift of Understanding. For when we give no consent to temptation, we keep the heart pure: "Blessed are the pure in heart: for they shall see God" (S. Matt. v. 8). To which, may He bring us, etc.

[2] How far is it that S. Thomas' exposition may be influenced by an old reading of S. Matt. vi. 13: "Ne patiaris nos induci"—"Suffer us not to be led"? Tertullian, *De Orat.* c. 8. Cyprian: *De Dom. Orat.* 7. Pseudo-Ambrose: *De Sacramentis*, IV. S. Augustine, *De Dono Persev.* VI. 12. It is remarkable that S. Thomas entirely passes by the interpretation of *from evil* as meaning from the *evil one.*

THE SEVENTH PETITION.

BUT DELIVER US FROM EVIL. Above our Lord has taught us to ask pardon for our sins, and how we are able to shun temptations, but here He teaches us to ask for preservation from evils, and this petition is directed as Augustine says, in general against all evils, such as sins, infirmities, adversities, and afflictions, "But since it is said concerning sin and temptation, it should be said of other evils, such as all the adversities and afflictions of this world," from which God frees us in a fourfold way:

1. By affliction not coming. But this is rarely the case, for Saints in this world are afflicted, as is said in 2 Tim. iii. 12: "All that will live godly in Christ Jesus shall suffer persecution." But sometimes God does grant a person not to be afflicted by evil, that is when He knows him to be without strength and unable to resist, just as a doctor does not give violent medicines to a feeble invalid. "I have set before thee an open door, and no man can shut it: for thou hast a little strength" (Rev. iii. 8). But in the Fatherland this will be general, for no one is afflicted there. "He shall deliver thee in six troubles: yea in seven there shall no evil touch thee" (Job v. 19). "They shall hunger no more, neither thirst any more" (Rev. vii. 16).

2. He delivers us when He consoles us in our afflictions. For unless he were consoled by God, man could not continue. "We were pressed out of measure above our strength" (2 Cor. i. 8). "Nevertheless God that comforteth those that are cast down,

comforted us " (2 Cor. vii. 6). Ps. 93: " In the multitude of my thoughts *(dolorum)* within me, Thy comforts delight my soul " (Ps. xciv. 19).

3. He does so many good things for the afflicted that they cast their evils to oblivion. " After the tempest thou makest peace " (Tobit iii. 22). Wherefore the afflictions and tribulations of this world are not to be feared, for, both on account of the consolation mingled with them and their brevity, they are easily endured. " For our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory " (2 Cor. iv. 17), since through these eternal life is attained.

4. Because temptation and tribulation are converted into good, therefore also it is said *Deliver us*, not from tribulation, but *from evil*. For tribulations serve for the Saints to win their crown, and this is why they glory in their tribulations. " And not so only, but we glory in tribulations also: knowing that tribulation worketh patience; and patience [experience; and experience, hope]" (Rom. v. 3, 4). " In the time of tribulation Thou forgivest sins " (Tobit iii. 13). For God delivers man from evil and tribulations by turning those things into good: which is a sign of supreme wisdom, for it belongs to him who is wise to order evil unto good, and this is effected by the patience which is possessed in tribulations. For the other virtues employ good things, but patience evil things, and therefore patience is requisite in the case of evils, that is to say adversities. " The learning of man is

known by patience "[1] (Prov. xix. 11). Thus the Holy Spirit causes us by the gift of Wisdom to pray *Deliver us from evil,* and by this petition we attain to the Beatitude to which peace leads, in that through patience we possess peace. So, both in times of prosperity and in times of adversity, peacemakers are called the children of God: for they are like to God, since, inasmuch as it is impossible to do God harm, so neither adversity nor prosperity can do harm to them. Thus then: " Blessed are the peacemakers for they shall be called sons of God " (S. Matt. v. 9). *Amen* is the universal ending of every prayer.

[1] Vulg. Doctrina viri per patientiam noscitur. Cf. A.V.: "The discretion of a man deferreth his anger." The Septuagint is "A merciful man is longsuffering."

A COMPENDIOUS EXPLANATION OF THE WHOLE PRAYER.

PATER NOSTER. AS SUMMARILY EXPLAINED.

LET it be known that in the Lord's Prayer is contained all things that are desired and all things that are to be avoided. But of all things there is one that is most to be desired, because it is the one most to be loved, and that is God: so therefore first seek God's glory, when you say: *Hallowed be Thy Name*. There are three things pertaining to yourself which are to be desired of God. The first is that you may attain to life eternal; and this you ask, when you say: *Thy kingdom come*. The second is that you may do the will and righteousness of God; and this you ask when you say: *Thy will be done in earth as it is in heaven*. The third is that you may have the things necessary for life, and this you ask, when you say: *Give us this day our daily bread*. Of these three things our Lord says (S. Matt. vi. 33), as to the first: "Seek ye first the kingdom of God"; as to the second: "and His righteousness"; as to the third: "and all these things shall be added unto you." But those things which are to be shunned and avoided are those which are contrary to the good. Moreover, the good which in the first place is desirable, is, as has been said, fourfold. Firstly, there is God's glory, and to this no evil is contrary: "If thou hast sinned, what doest thou against Him? . . . . If thou be righteous, what givest thou Him?" (Job xxxv. 6, 7). For from both the evil inasmuch as He punishes it,

and from the good inasmuch as He remunerates it, results the glory of God. The second good is eternal life, and to this sin is contrary since by sin it is lost. And to remove this we say: *Forgive us our debts, as we forgive our debtors.* The third good is righteousness and good works: and to this temptation is contrary, since temptations impede us in well doing. And to remove this we pray: *And lead us not into temptation.* The fourth good is the necessary things; to this adversities and tribulation are contrary: and, to remove these, we pray: *Deliver us from evil.* Amen.

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